

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

NOVEMBER 19, 1958

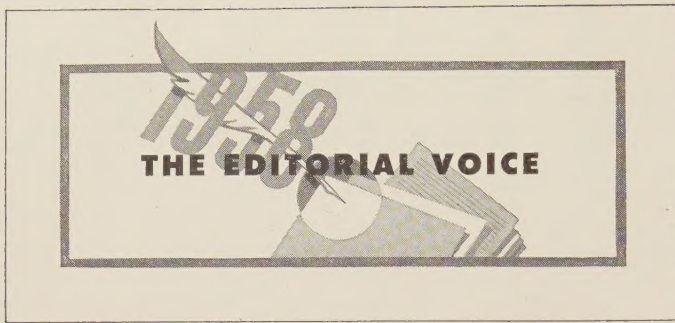


PHOTO

"NOVEMBER ROSE"

In this issue

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CONTROVERSY MAY HAVE ITS HOLY USES

The devil is a master strategist. He varies his attacks as skillfully as an experienced general and always has one more trick to use against the one who imagines he is well experienced in the holy war.

By two radically opposite things the devil seeks to destroy us—by our sins and by our virtues.

First, he tempts us to sin. This might be called his conventional device. It worked against Adam and Eve and still works after the passing of the centuries. By means of it millions each year are, as Paul said, drowned in destruction and perdition. One would think the human race would learn to resist the blandishments of its sworn enemy, and it probably would except that there is an enemy within the gate—the fallen heart is secretly on the side of the devil.

It is, however, Satan's wiliest strategem to use our virtues against us, and this he often does with astonishing success. By means of temptation to sin he strikes at our personal lives; by working through our virtues he gets at the whole community of believers and unfits it for its own defense.

A parallel to Satan's technique may be seen in the activities of certain subversive political groups who use the Constitution of the United States as a shield while they work to destroy that Constitution. By unctuous pleading for the right of free speech they seek to destroy all freedom of speech. By talking piously about government by law they push our country toward the place where there will be government by dictatorship and all laws will mean what a ruling clique of base, cynical men want them to mean. So diabolical is this method that one can only conclude that those who use it learned it from their father the devil, whose they are and whom they serve.

To capture a city an enemy must first weaken or destroy its resistance, and so it is with the evangelical forces at any given time or place. It is impossible for Satan to storm the citadel of God as long as faithful watchmen stand on the walls to rouse her soldiers to action. The church will never fall as long as she resists. This the devil knows; consequently he uses any stratagem to neutralize her resistance.

Many times in history the Christians in various towns, cities and even whole countries have given up their defense for reasons wholly evil. Worldliness, sinful pleasures and personal ungodliness have often been the

cause of the church's disgraceful surrender to the enemy.

Today, however, Satan's strategy is different. Though he still uses the old methods where he can do so with success, his more effective method is to paralyze our resistance by appealing to our virtues, especially the virtue of charity.

He first creates a maudlin and wholly inaccurate concept of Christ as soft, smiling and tolerant. He reminds us that Christ was "brought as a lamb to the slaughter" and as a sheep before her shearers is dumb, so he openeth not his mouth," and suggests that we go and do likewise. Then if we notice his foot in the door and rise to oppose him he appeals to our desire to be Christlike. "You must not practice negative thinking," he tells us. "Jesus said, 'He that is not against Me is for Me.' Also He said 'Judge not,' and how can you be a good Christian and pass adverse judgment on any religious talk or activity? Controversy divides the Body of Christ. Love is of God, little children, so love everybody and all will be well."

Thus speaks the devil, using Holy Scripture falsely for his evil purpose; and it is nothing short of tragic how many of God's people are taken in by his sweet talk. The shepherd becomes afraid to use his club and the wolf gets the sheep. The watchman is charmed into believing that there is no danger, and the city falls to the enemy without a shot. So Satan destroys us by appealing to our virtues.

The clever proponents of evil political ideologies are spending millions to make us Americans ashamed to love our country. By the use of all available media of communication they are persuading our people that there is little left worth defending and certainly nothing worth dying for. They are building up in the public mind a picture of an American as a generous, tolerant, smiling chap who loves baseball and babies but is not too much concerned about "fringe" political theories. This synthetic American subscribes to the doctrine of the fatherhood of God and the brotherhood of man and let's go fishing—everything will be all right.

And so in religion, especially among the Protestants. Let a man rise to declare the unique Lordship of Jesus Christ and the absolute necessity of obedience to Him and he is at once branded as a hatemonger and a divider of men. The devil has brainwashed large numbers of religious leaders so successfully that they are now too timid to resist him. And he, being the kind of devil he is, takes swift advantage of their cowardice to erect altars to Baal everywhere.

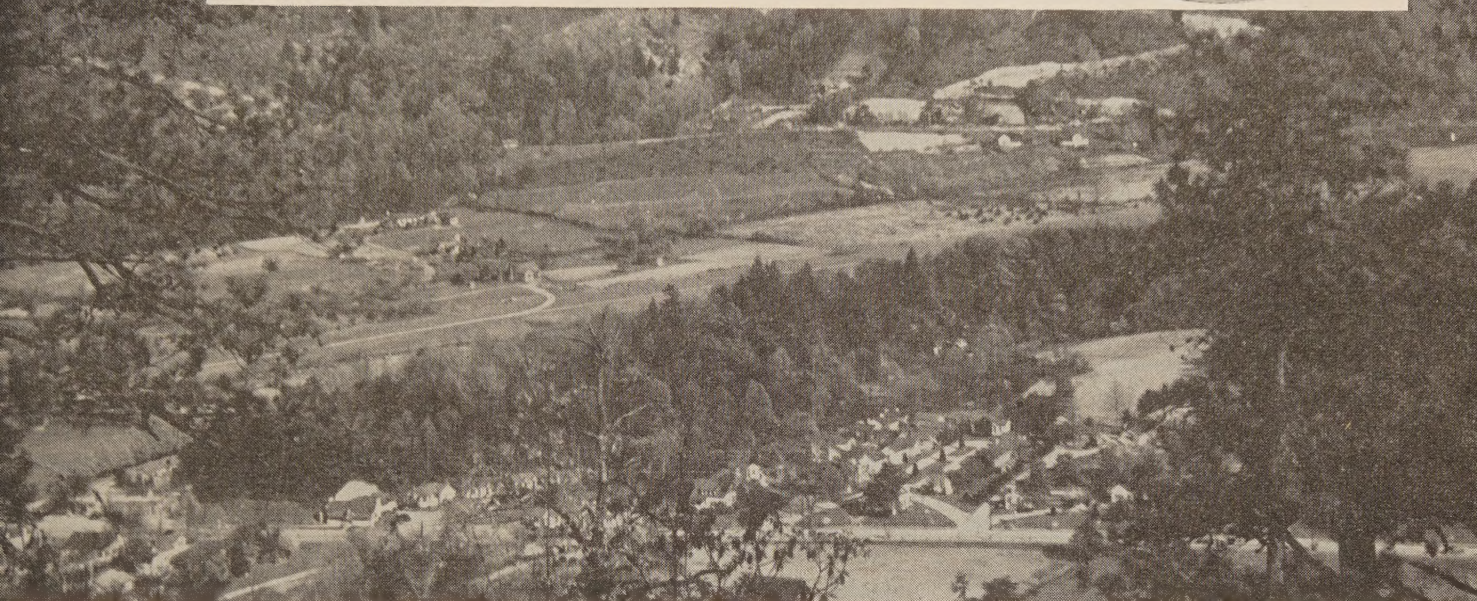
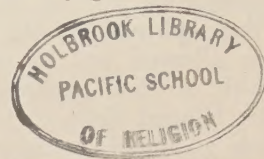
The Bible is a book of controversy. The Old Testament prophets were men of contention. Our Lord Jesus while on earth was in deadly conflict with the devil. The Apostles, the Church Fathers and the Reformers were men of controversy. They fought the devil to the death and kept the torch of truth burning for all succeeding generations.

Is our contribution to history to be the ignoble one of letting the torch go out?

Only the Poor Are Grateful

Thanksgiving Day? That's the day of the big game. Apparently its symbol, to be appropriate, ought to be an oval ball of inflated pigskin.

By REV. CHARLES E. NOTSON



LOUIS G. WILLIAMS

Catlinburg, Tenn.

ABUNDANT harvests, tables groaning under sumptuous dinners, crisp mid-autumn weather and a long, holiday week end with its outsize quota of traffic accidents—do these constitute Thanksgiving? If it were not for the solemn language of the presidential proclamation who would think it anything but an extravagant festival of the season? There's plenty of feasting and traditional embellishments, but where in all this is there any adequate expression of heartfelt gratitude toward God?

Prosperity and peace have a numbing effect upon the human spirit. Heaven's gifts that once we received with awe and praise we have come to accept as matters of course. Any deficiency or delay in accustomed manner of delivery now provokes complaint and grumbling. How quickly we assume the role of pampered pets of Providence. No wonder that in the wisdom of God

His blessedness is reserved for the poor in spirit. Only the poor can appreciate the bounty of God.

Poverty was the lot of a handful of Puritan settlers who had survived after suffering the excruciating hardships of a raw northern winter on America's Atlantic coast. They were illy prepared for that climate, and an alarming number of graves in their new cemetery testified to the grimness of their experience. Yet at the end of an all too brief growing season, when it was at last apparent that their feverish efforts had been rewarded with an ample harvest, they sought joyful expression for their emotions in a munificent feast. Their gratitude to God was sharpened by the realization that thin had been the line between themselves and starvation.

The long shadow of that monumental day still lends its charm to our Thanksgiving celebrations. It is as though we still are impelled to

pay tribute to the Pilgrims' spirit and confess that our own gratitude needs the reinforcement of their rugged piety.

A like spirit was in evidence among the people of God in ancient times. After their flight from Egypt the ordinances under which they received spiritual and moral discipline provided for their worshiping God with thank offerings. These were to be sacrificed and eaten at once. Under certain circumstances a portion of such an offering might be eaten on the day following its presentation. Any part remaining until the third day had to be cast into the fire (Lev. 7:14-18).

Those poor refugees from bondage actually were expected to be lavish in their expressions of gratitude. A person sacrificing a peace offering for thanksgiving would require the help of priests and fellow worshipers to consume it all. There would be no point in not being generous. God

did not coddle these underprivileged slaves by exempting them from the duty of giving thanks unto Him. He did not tell them that they were too poor to be making such offerings; that they should wait until after they had come into the inheritance He had promised them. Thanksgiving was an essential part of their spiritual training. Had they been allowed first to prosper, the wealth of their possessions would have blinded them to God's favor. Their giving of thanks would have become superficial mouthings and they could never have known real poverty of spirit.

Failure to be thankful indicates a serious defect in character. A man who lives near Stone Mountain in Georgia has rescued many a person who has ventured too far down the smooth brow of the rock above the unfinished carving of the Confederate Memorial. He comments that scarcely anyone he has rescued even says "Thank you." They owe him their lives, but they lack the grace to acknowledge it. He attributes that to their embarrassment at having been so foolish as to get into such a perilous situation. Dogs he has saved in the same predicament are pathetically thankful. Only with the greatest of difficulty is the rescuer able to persuade a dog to desist demonstrating its affectionate appreciation. Isaiah made the same

comparison between men and beasts: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (1:3).

Persons who adopt Christianity because of its inspiring teaching but who have never actually experienced the anguish of being lost scarcely know the meaning of devotion to the Saviour. Their faith is theoretical. No matter how earnestly they hold to Christian tenets and practices they have missed the "wicket gate" of heartbroken repentance, of godly sorrow for their sins. Abiding gratitude toward his mighty Rescuer is the stamp of the genuine Christian. He cannot forget the time he first became conscious of his danger and fear of the horrors of eternal damnation got hold upon him. All subsequent temptations to pride are effectually quenched by his quickly recalling how desperately he cried for pardon and for cleansing. Chastened and subdued, he walks with becoming humility before God and his fellow men. He has no confidence in the flesh but readily confesses in all earnestness,

*"Other refuge have I none;
Hangs my helpless soul on Thee."*

Generosity in a marked degree always attends true revival. Beginning with the original Pentecostal outpouring, this has been true at every point in church history. Earthly possessions are considered of greatest value as they afford the grateful recipients of divine favor an opportunity to demonstrate their thanks. A marked example of this was the giving done by the Christians in Thessalonica. "Their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2). What a contrast was the attitude of Marie Antoinette. Surrounded by the luxuries of Louis XVI's court, she had no concept of the privations endured by the people. When informed that they were revolting because they had no bread she is said to have replied, "Then why don't they eat cake?" Imprisoned later with her deposed husband, "deprived of every semblance of royalty, she displayed magnanimity and patient endurance." But this eye-opener discipline came too late and she was sentenced to be guillotined for being disloyal to France.

Campaign Enthusiasm High

ALLIANCE WITNESS Campaign enthusiasm is running high in the North Seattle (Wash.) Alliance Church, where the college and high school AYF groups are competing in getting subscriptions to the magazine.

Rev. Thomas Collord, youth director, is manager. Each team is headed by a fellow and a girl and is advised by a business executive. The high schoolers have Doug Homan and Esther Embree as leaders, and their adviser is Don Best, Pacific Northwest manager for Best Lock Co. Dave Berg and Mary Berglund head the college group, aided by Alvin Clarke, regional sales supervisor for Stokely-Van Camp, Inc.

In the East, the Foxboro (Mass.) AYF is also working to top last year's total. Their aim is a renewal and at least two gift subscriptions from every family in the church.

Two of the 1957 Campaign leaders are competing this year for the highest percentage increase in subscriptions. The Gospel Tabernacle in New York City, whose Campaign committee is headed by Frieda Conway, is pitted against the Christian and Missionary Alliance Church in Chicago, where Betty Brown is directing the Campaign.

There is still plenty of time for your group to secure those subscriptions that will put you over the top. The Campaign runs until November 30. All subscriptions must be mailed by December 3, but send in your lists as you receive the subscriptions. It will make it easier for everyone and help avoid mistakes.

The fact that a person has no property and no money is not of itself a mark of spirituality. A beggar or a monk is not poor in spirit simply because he possesses nothing. The disciples were alarmed for themselves when Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25). They had left all and followed Him. Compared with the young man who "went away sorrowful: for he had great possessions," they were exceedingly poor. Yet they knew that material considerations ranked higher with them than they ought, "and they were astonished out of measure, saying among themselves, Who then can be saved?" Then Jesus answered and said, "Verily I say unto you, There is no

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VOLUME 93 NUMBER 24

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OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

God of Our Fathers

*God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.*

*Thy love divine hath led us in the past;
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide and Stay;
Thy Word our law, Thy paths our chosen way.*

*From war's alarms, from deadly pestilence,
By Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.*

*Refresh Thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud and praise be ever Thine.*

—DANIEL C. ROBERTS.

History furnishes abundant evidence that at each stage in human events God has provided Himself with agents for His purpose

Girded Men

By REV. R. A. KERBY

IN the carrying out of His plans God often uses men who do not know Him in any personal or saving way. An illustration of this is the prophecy of Isaiah concerning the part that King Cyrus would play in delivering Israel from the Babylonian captivity. Though writing some two centuries before this event, Isaiah set forth in detail the mighty acts of this great king. Jehovah, in His sovereignty, said to Cyrus, "I girded thee, though thou hast not known me."

When God has a certain work necessary to the administration of His Kingdom a man or group of men will appear on the stage of world affairs whose talents are suited exactly to this administration. If this individual and group of men do not know God they play their part and then depart in darkness; but if a personal knowledge of God sanctifies their talents they work together with Him. In that case they usually are permitted to see the part they play in the affairs of God's Kingdom.

The long and checkered history of Israel is illuminated by the entrance

at critical times of the prophets whose ministry forwarded the purposes of God for this nation. At length God sent forth his own Son to redeem this world, and He raised up a group of men to proclaim this great salvation to the uttermost parts of the earth. This gathering together of the apostles is no small manifestation of the sovereignty of the Almighty. Their various talents and abilities were so suited to the mighty task of preaching the gospel that only the willfully blind can fail to see that they were girded by the hand of an unseen God.

At the close of the Dark Ages God raised up Luther and his helpers. The Wesleys, Olivers, Clark, Coke, Fletcher, Watson, Walsh and Asbury, as well as many others, were brought together with unerring wisdom and were girded for the task of regenerating the modern world. At the same time, though in another realm, a group of scientists such as Watt, Hargreaves and Frank-



Mr. Kerby is pastor of the Free Methodist Church in Fort Collins, Colorado.

lin were girded to bring in the Industrial Revolution. It is significant that these men used the same practical approach to the problems of science as did Wesley in the problems of theology. From our vantage point in time it is plain that God foresaw the complications that the machine age would bring and gave the world the Wesleyan Revival to spiritualize and hallow this age. The very apparent tragedy of our times is that the industrial revolution has far outrun the spiritual revival!

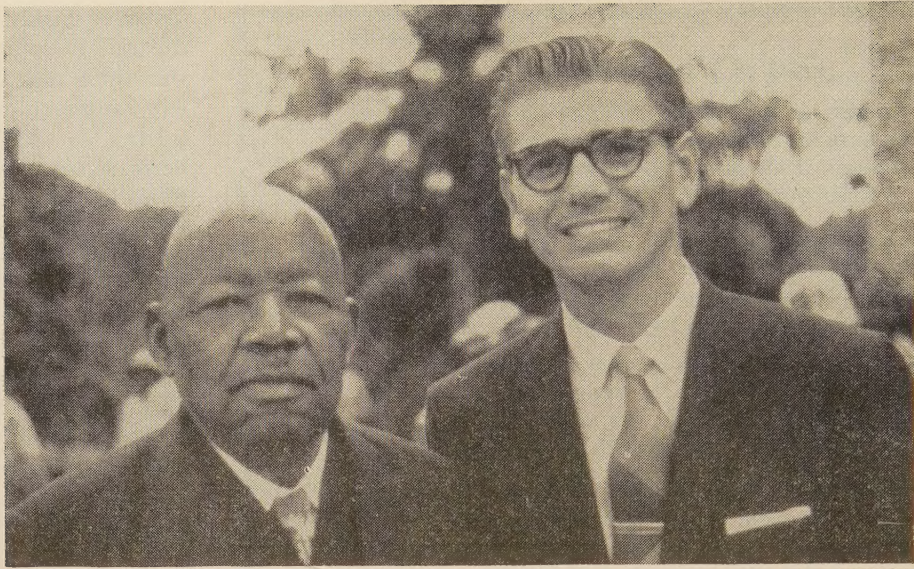
The founding fathers of our nation—Washington, Jefferson, Hamilton and Adams—were unmistakably girded men. Edwards, Whitefield, Asbury, Finney and Moody formed another group of men raised up to give the young nation the spiritual direction God desired it to take.

In these various groups, some working in the realm of the spiritual and some in the realm of the natural, we discern beyond any doubt the fact that God suits the talents of men to the carrying out of His purposes in the earth. This brings us face to face with some conclusions which should send us to our knees in humility and agonizing prayer. If the purposes of God can be discerned by the blazing talents of the great men of the times, then what must we understand as to the next phase of this world's experience?

As the thinking person surveys the world scene at the present vexed hour, the startling realization is driven home that the outstanding minds of this age are not literary, philosophical, theological or political, but scientific. We are now confronted with the vastly disturbing fact that God has girded a number of men to bring in the atomic age. These men, like Cyrus, do not manifest any personal knowledge of God, but are being used by the Supreme Intelligence to bring this world into judgment.

The greatest of all mathematicians, who several years ago passed from this earthly scene, gave to this age the formula which has proved that matter is but concentrated energy. This man denied immortality and declared that he did not believe in the God of theology who rewarded good and punished evil. He did not care for fame nor money but de-

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D. R. SHEPSON

Rev. Tomasi Paku, president of the Congo Alliance, with Mr. Shepson

God Changed My Life in Congo

By REV. DONALD R. SHEPSON

A TWO months' trip hardly qualifies one to write a book entitled "Inside Belgian Congo." Nevertheless, my visit to the Congo Mission conference and an extensive tour of all our mission stations have left deep impressions.

To visit African church centers with up to 1,500 members is a never-to-be-forgotten experience. Forty thousand members in the Congo Alliance Church! Even greater elation comes with realizing that not the missionary, but the native pastor is fully responsible for these churches. The missionary preaches only when invited.

What progress since those early days when there were more missionary graves than converts in Congo! Thirty-seven missionary graves in the first twenty-five years of work!

I was the first pastor from the homeland ever to minister at the missionary conference in the long history of the Congo Mission. The responsibility for this rested heavily upon my heart. It was most gratifying that God met us in each of the many times of public ministry, though the extent of that blessing we leave for the missionaries to assess.

To sit in conference with our missionaries at Kinkonzi, knowing that the national conference is convening in the Bible institute building just next door, is almost overwhelming to an observer from the homeland. Perhaps the climax to all this comes when by mutual agreement the conferences meet to discuss problems relating to both.

Never have I attended a conference where a better spirit of unity prevailed. In spite of serious problems the missionaries courageously faced the issues at hand and time and again reached definite decisions. Policies and procedures had to be formulated. Stringent government requirements relating to our Mission schools posed almost insurmountable obstacles. A resurgence of a heretical religious and political movement threatened to gain ground among less stable Christians.

Literature and dispensary work, hospital supplies and equipment, new buildings to house additional missionary recruits already en route to the field, limited funds to meet stupendous demands—these and countless other problems faced the small band of faithful missionaries. Yet with faith and confidence they planned for another year of advance.

Their loyalty to the work and their dedication to the cause of winning lost men to Christ and strengthening the national church brought me low before God many times.

Statistics came to life when I learned that 167 men and women were registered in the Kinkonzi Bible Institute and that we had a total of 15,000 children in all of our schools this past year in the Congo alone. Between three and five thousand converts per year is an excellent record for this field and should give cause for much rejoicing throughout our entire Society. In our hospitals and three dispensaries 553 operations were performed this past year with a total of 30,000 patients treated in our dispensaries. Nearly 400 babies were brought into the world and over 500 babies were checked at a special clinic every week. Best of all, the patients heard the gospel preached to them for an average of four or five times each as they came to seek attention for their physical needs.

The joint Communion service on the closing afternoon with the white man and African sitting side by side at the table was a memorable occasion. The Kikongo language was a strange tongue, of course, but the

beautiful melody of "Come Thou Fount of Every Blessing" was unmistakable. And how they sang it! Then came the message of the beloved president of the Congo Alliance, Tomasi Paku. The words were foreign but it was quite apparent that he spoke with power and authority. The holy hush upon the congregation as the bread and wine was served by our African brethren was indicative of the personal heart-searching on the part of each one present.

High lights of my Congo visit included performing a wedding for a fine Christian couple, the groom a member of the Bible institute quartet. In marked contrast was a funeral. Late one night we heard the distant beating of huge log drums. We followed a winding path far into the hills, crossed streams on stones and narrow log bridges and came at last to a small village. One hundred people were crowded into a courtyard enclosed with a bamboo fence. It was actually an all-night wake for a woman who had died the night before. Ten little circles of Africans clustered tightly around ten tiny fires to keep warm. The crude coffin was on display in front of the house under an arch of palm branches and flowers.

We were invited to join the group of mourners and took our places around the fire near the log drums. After a few minutes of silence they began that beautiful hymn, "Majestic sweetness sits enthroned upon the Saviour's brow," and we learned that many of the crowd were Christians. Rarely have I been so blessed by a hymn or heard it sung so well. Then Rev. W. K. Braun expressed our sympathy and spoke for twenty minutes of the Saviour's death and resurrection, and of sin and salvation. The people and the drums were silent as we all bowed to pray.

Another special event during my visit was speaking in the tent, with Mr. Braun acting as my interpreter. The results far exceeded my highest expectations. On the opening Sunday afternoon we were overjoyed to see the tent crowded with five hundred black folk, with another hundred on the outside, and this in the heart of a strong Catholic area. Fourteen came forward during the invitation hymn and were dealt with

individually. One of them was a chief over several villages. From many miles distant the crowds came walking in each night, most of them barefooted and many mothers carrying babies on their backs. Many scores of seekers responded during the various meetings at the tent and on the mission stations.

While at the Vista Rest Home by the ocean for a two-day respite we took a dugout canoe trip up a winding river. Our boatman begged us to have a meeting at his village when we returned and finally we agreed. He smiled and said, "Tonight we shall eat strange new food at our village!" We learned that he was a mature Christian but that his wife was a Catholic and rarely came to church. She had been unfaithful to him but he had freely forgiven her. That night the drums beat out their call to service and the people came drifting through the darkness to the chapel. At the close many came forward in response to the invitation and among them was the wife of our boatman. She was wondrously saved and before we left the village late that night it was arranged that they would attend the Kinkonzi Bible School this fall for an intensive two months' course in reading. Then the boatman could return to the villages where he worked, and along with his fishing on the rivers he would fish for the souls of men.

I can never be the same after this visit to the Belgian Congo. Many lasting impressions were made: A vision of the great need of the

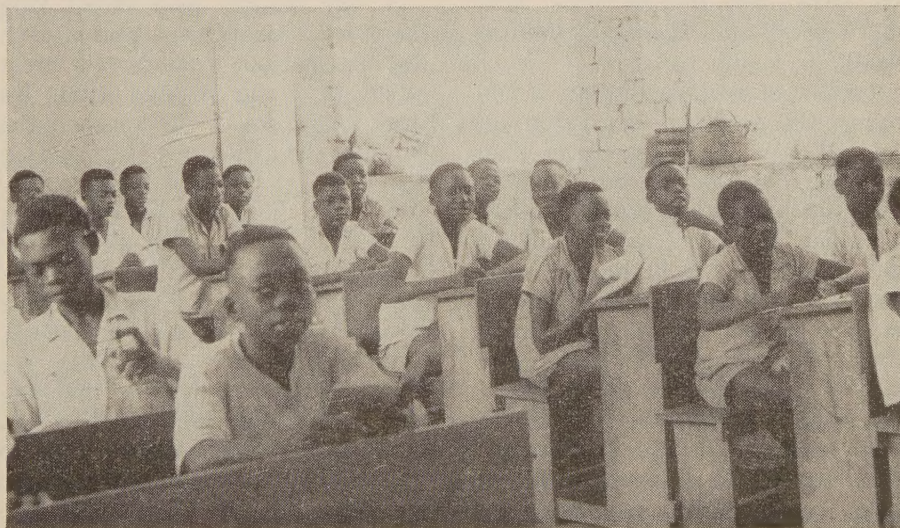
Africans and their readiness to accept Christ when He is presented to them. The dedication of our wonderful missionary personnel. The visits to the many missionary graves and to each of the mission stations. A new sense of responsibility heavy on my heart. The unusual blessing of God upon the conference, the tent and village meetings. A fresh awareness of the sweet presence of God in my life and a new yearning after Him.

I am once more home in Canada, but I can never really be at home again in any land which has been so saturated with the gospel. I left a part of me in Africa. I wept when I left the Congo far behind.

On my last night at the beautiful Sabena Airlines Guesthouse in Elizabethville, I walked and prayed for a full hour beneath the Southern Cross and a canopy of stars I had never seen before and would likely never see again. My heart cried out to God to take my life and rebuild my ministry much as an old African house is often torn down and the few better, handmade bricks are put aside to help toward the building of a new and finer structure. During my Congo visit God took apart the structure of my Christian experience brick by brick. I'm not sure how many bricks He deemed worth keeping. Too few, I fear, for the pile of rubble is rather high. But this one thing I know, I can never, never be the same again. The new structure will have to be better than the old. ♦ ♦ ♦

Students at the Kinkonzi primary school represent the 15,000 young people being influenced toward Christ in Alliance Mission schools in Congo

D. E. WALBORN



GIRDLED MEN

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clared that he was driven to his task by "a demoniacal possession like that of a lover." The enlightened student of the Word will rather believe that this man was a modern Cyrus whom God, though unknown to him, girded to bring in the era of judgment upon a rebellious world.

This man was so possessed by his task that he declared, "I have never belonged to my country, my home or even to my immediate family with my whole heart." Three different times this man felt that he was on the eve of discovering "the final truth" in the constitution of the universe, but each time declared that this "final truth" eluded him. His religion consisted in "humble admiration for the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds." This man has now gone from our midst but has left the world an entirely different place than it was when he came to it. It is an amazing thing that one man equipped with but a pencil and pad of paper could so completely change the entire scheme of things, but such is the case. The men that God girds are like that!

Even secular writers realize that this age is on the verge of sore judgments. Some time ago a writer in *Newsweek* made the following significant statement: "Somewhere in the world there is a man, armed only with a pencil and a scrap of paper, who some day will figure out a way to blow up any city in the world simply by pressing a button. He hasn't yet, but he will. That much is certain. It is as certain as death."

I know of no more fitting way to bring this solemn discussion of "girded men" to a conclusion than to quote from God's Word: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

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ONLY THE POOR ARE GRATEFUL

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man that hath left . . . for my sake, and the gospel's, but he shall receive an hundredfold now in this time, . . . with persecutions; and in the world to come eternal life."

Christ can entrust material wealth to the hands of a man who has truly left all for His sake and the gospel's. Knowing that he has received it as a trust from God, the faithful steward will never use wealth as a means of wielding power over his fellows (Luke 12:42). He does not "have great possessions" and the wealth he administers does not possess him. He is poor in spirit. He does not trust in riches nor set his heart upon them. To such a man thanksgiving is not a seasonal affair. Gratitude to God is as natural to him as breathing and as necessary. It does not depend upon the harvest nor upon the state of business.

A day laborer who toiled long hours for a small wage passed each day the spacious grounds of a great estate in going to and from his work. One day as he reached the entrance the owner's carriage paused a moment at the gate. Courteously addressing the rich man the laborer said, "Sir, I wish to thank you for keeping these grounds in such beautiful order for me." Astonished, the owner replied, "What do you mean, keeping them for you? They are mine." "That's why I'm thanking you," countered the laborer. "You have all the responsibility and expense of landscaping, planting and dressing. I enjoy it all every day

without any cost whatever to me. It is only proper that I should express my appreciation to you for going to so much trouble for me." As the carriage drove on the owner was heard to mutter, "Imagine that, he thinks I'm his servant." Paul put it this way, "As having nothing, yet possessing all things."

No Christians in recent times have been subject to such a series of catastrophes as have the believers in Korea. War has swept away their belongings time after time. Yet they have taken joyfully the spoiling of their goods. At an early morning hour when most American Christians are sleeping in comfortable beds, Christians in Korea regularly gather by the hundreds in unheated churches to pray. They know the meaning of gratitude. What would they think if they could see our churches standing empty on a day expressly designated as a day of national thanksgiving?

Apathy toward the giving of thanks is characteristic of conceited persons. Strong is the temptation we all face to think that what we have is due to our own efforts. Why should we thank anyone else? In our self-sufficiency we easily become proud. And what is pride but contempt for God? When we owe gratitude and fail to give it, the sneaking feeling of having transgressed breeds unconscious resentment toward the one we should have thanked. God would cultivate in us a spirit of thanksgiving for our own protection.

That Thanksgiving Day does not now occupy the place that it should in the life of the American people is a symptom that we have lost something more important than first place in the satellite race. Our indifference puts us in jeopardy of being spewed from the mouth of God. How desperately we need His exhortation, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

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DAVID R. ENLOW, Editor

AT HOME

YFC plans youth survey: Youth for Christ International will sponsor during 1959 a nationwide survey of the problems and attitudes of Christian youth, according to Dr. Ted W. Engstrom, president of the organization.

Church members increase giving: In 1957 members of fifty-two Protestant and Eastern Orthodox churches in the United States increased their giving over the previous year by \$165,000,000, reports the National Council of Churches. Total contributions were at an all-time record of \$2,206,593,817. Of this amount 20.1 per cent (\$443,575,766) was reported for benevolences—home and foreign missions. Per member giving for all purposes in forty-one bodies averaged \$63.27, a gain of 4 per cent. Of this, \$50.39 went for local congregational expenses, and \$12.88 for benevolences. Per member giving for missions in The Christian and Missionary Alliance was \$55.43 in 1957.

Per member giving in three churches exceeds \$200: The National Council of Churches reported that three church bodies exceeded \$200 per member giving for all purposes in 1957. The Pilgrim Holiness Church (membership 30,000) per capita giving was \$206.85; the Wesleyan Methodist (36,000), \$204.97, and the Seventh-day Adventist (308,000), \$203.97.

Rural Bible Crusade elects Sinclair: The Board of Directors of Rural Bible Crusade National recently elected Rev. Hamilton Sinclair as chairman, succeeding Dr. J. I. Whitaker. Mr. Sinclair is pastor of the First Baptist Church of Downers Grove, Ill.

Free Methodists, Holiness Church unite: A historic session of the Board of Administration of the Free Methodist Church was held at denominational headquarters in Winona Lake, Ind., October 13-15, when the Board voted unanimously to approve the union of the Holiness Movement Church in Canada with the Free Methodist Church.

ABROAD

English-language church organized in Hong Kong: The first English-language Baptist church in more than 100 years has been established in Hong Kong, according to Missionary Charles P. Cowherd, pastor. Thirty charter members, representing five nationalities, Chinese, Ameri-

can, British, Dutch and Indian, have organized the congregation which sprang from the Chinese Hong Kong Baptist Church.

PEOPLE

NSSA names Bert Webb to presidency: Rev. Bert Webb, assistant general superintendent of the Assemblies of God, has been named president of the National Sunday School Association.

Elected Church of God overseer: James A. Cross was elected General Overseer of the Church of God at its 47th General Assembly in Memphis, Tenn., August 19-23. The meeting was attended by an estimated 15,000 ministers and laymen from forty states and twenty-three foreign countries.

Elected head of Episcopalians: The Rt. Rev. Arthur Carl Lichtenberger, bishop of the Protestant Episcopal Church in the United States of America, was elected presiding bishop at the church's 59th general two-week triennial convention. The Missouri bishop becomes the spiritual leader and chief executive officer for the three-million-member church group in November.

Westlund takes Free Church post: Rev. Lester P. Westlund succeeds Rev. H. G. Rodine as secretary of foreign missions of the Evangelical Free Church of America. Mr. Westlund was formerly pastor of the Salem Evangelical Free Church of Staten Island, New York.

PEOPLE SAY

Dr. Edward Simpson, dean of the Buffalo Bible Institute, Buffalo, N. Y.: "There is one race I wish we would get more excited about—the race for souls. When American history is read in the light of eternity, this is the one race we will wish we had won more than all the others."

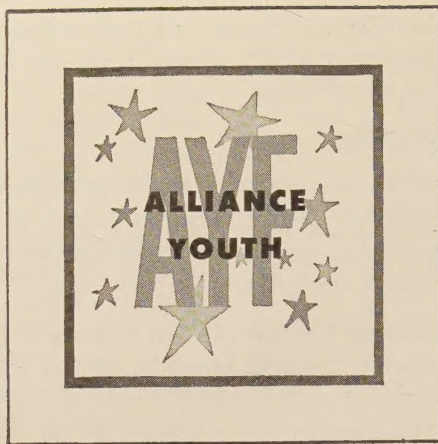
Rev. Richard C. Raines, of Indianapolis: "We should not draw a line between the ordained and the unordained, but between the committed and the uncommitted. A layman should not be just a consumer of religious products, but the producer of them."

THE PRESS

Free Church sets publishing program: The Evangelical Free Church of America has launched an all-out literature and publications program centering out of its international headquarters in Minneapolis, Minn. The 1958 conference approved the creation of a new position of Secretary of Publication. Rev. Roy A. Thompson, for twenty-seven years editor of *The Evangelical Beacon*, was elected to that position.

SIGNS OF THE TIMES

Social drink backed by Episcopalian unit: Alcoholic drinks are a gift of God if used properly, but a horror if misused, Episcopalians were advised in a report to the church's general convention at Miami Beach. It said that moderate social drinking is in full accord with Old and New Testament teaching.



WELDON B. BLACKFORD, Editor

Youth Week Message . . .

"Super Christians"

The word "super" is a characteristic word in the language of the teenager. Any person, object or activity that falls into the category of extra good, different or spectacular easily finds expression in the word "super." This is the day of supermen, supermarkets, super constellations and what have you.

It was a surprise to find this same word suggested in the writings of the apostle Paul. It became even more fascinating to discover its use in the Scripture text from which we have taken our general theme for the observance of the 1958 National AYF Sunday and Youth Week. The theme, "More than Conquerors Through Christ," is taken from Romans 8:37, which reads, "Nay, in all these things we are *more than conquerors* through him that loved us."

The Greek word for "conqueror" is *hypernikao*. It suggests gaining a surpassing victory; literally, to be a hyperconqueror, or superconqueror. God has intended that all Christians are to be permanently victorious in Christ—not just ordinary Christians but "super Christians."

The matter of being hyperconquerors or super Christians in "all things" sounds like a big order for Christian youth. Nevertheless, God intends this to be our standard. Verse 35 of the same chapter is the background for verse 38. It suggests situations in which this superlife should be lived. They are: tribulation, distress, persecution, famine, nakedness, peril and sword.

American young people for the most part know very little of the bitter experiences associated with these physical areas in which we are to be hyperconquerors. How much do we know of hunger and the lack of clothes? We live in a land where there is a superabundance of food and clothing. Most of us know very little about real suffering, persecution, peril of our lives, or the swords of our enemies. There are millions in the world behind political curtains who this very moment are experiencing such trial in its fullest measure. We ought to be the most grateful youth on the face of the earth. We may not always have this tranquillity and abundance in our land.

These seven areas in which Christians are to be "more than conquerors" take in our whole lives. All the adversities and spiritual trials Christian youth face in their testimony for Christ may be associated with one or more of these areas.

What can be said about tribulations, those things associated with the sufferings of Christ? Paul answers it in his letter to the Philippians: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

What can be said about persecution? Again, "They that . . . live godly . . . shall suffer persecution."

What can be said of famine and nakedness? There is a spiritual famine in our land. There is a spiritual nakedness, a lack of holy

living among professing Christians.

What can be said of spiritual distress? Has there ever been a more troublesome time in the church among Christian people or Christian workers?

What can be said about spiritual perils? These perils may well be associated with the spiritual trends of our times.

What can be said of the sword of our enemies? As never before Satan, "as a roaring lion, walketh about, seeking whom he may devour."

Let us hear again the declaration of the apostle: "Nay, in all things we are hyperconquerors." This calls for young people who will give full allegiance to Christ and refuse to live a double life.

A young lady in her early thirties, who professed to be a Christian, lay dying. She had attempted to be faithful to what she had learned as a child in a Christian home, but at the same time to hold on to the world and all its attractions. When her physical condition became hopeless a friend called to see her and asked: "Are you not sorry to be going when still so young?" "No, I'm not," she replied, "for at least I shall be done with the misery of a double standard."

God grant that National AYF Sunday and Youth Week will make a spiritual impact in all our churches; that young people will be delivered from this double standard; that we shall see an army of young men and women who are not just ordinary Christians, but super Christians.

Youth Leadership Retreat

The second annual District Youth Leadership Retreat of the South Pacific District was held at Simpson Bible College in San Francisco in September. AYF leaders and young people from twenty churches throughout the district attended.

Mrs. George Hall, youth secretary of the Southwestern District, brought the keynote address and conducted one of the five seminar programs during the retreat.

The "Back to School" banquet of Wednesday evening was the high light of the retreat. A program built around the theme "Youth Hits the Mark" uniquely presented the features of the National AYF Target.



A Growing Youth Group

By REV. C. E. THOMPSON, *Cambodia*

Two years ago six young people met to organize their young people's society. Today there are sixteen born-again young people in this society which regularly has about twenty-five present. Six more young people have just recently been converted. We solicit your prayers for them, as well as for the many others who have said they wish to "enter Jesus." May God grant that all may know the true meaning of being "in Christ Jesus."

The increase began when Yon, the son of our houseboy, went to a three-week youth conference at Ta Khmau. There he was soundly converted. On his return home he began to witness to his teen-age companions. At first he found it hard going, but after almost a year some of these young people began to come with Yon to young people's meetings. Last year several of these unsaved boys accompanied Yon to youth conference and, although they did not become Christians then, they learned the way of salvation. Praise God, now not only have they become Christians but they have interested numbers of other young people who regularly attend all of the church services.

Many others have been reached through these young people. Some

Missionary Conference in Chile

FIRST ROW (l. to r.): Mrs. Mahlon Amstutz, Mrs. Guy Bucher, Mrs. Wilfried Diener, Mr. Diener, Miss Phyllis Schroer, Mrs. John Bucher. SECOND ROW: Rev. Guy Bucher, Miss Eunice Boehnke, Mrs. Raymond Woerner, Miss Barbara Volstad, Mrs. Robert Newman, Mrs. Everett Eck, Mr. Eck. THIRD ROW: Mr. Amstutz, Mr. Woerner, Mr. John Bucher, Mr. Newman.

families are violently opposed; others are friendly and have invited us to come to their communities to preach, explaining the gospel through filmstrips and sermons.

We have been training these young people in evangelism. They accompany the national worker and myself to other villages Sunday afternoons, distributing literature and helping with the services. Pray for these young people as they serve the Lord.

Let All the People Praise

By EUNICE BOEHNKE, *Chile*

Fifteen missionaries to Chile were present at the fourth annual missionary conference in Temuco, Chile, on September 20. "Hallelujah! what a Saviour!" were the words of praise and adoration which rang out in joyful song at the opening meeting. The succeeding four days of sessions and devotional services were predominantly characterized by the note of thanksgiving unto God for His guidance through another year. With confidence the missionaries move forward to even greater triumphs in the future.

Definite progress can be seen in several phases of the work. New churches are being built; increased quantities of gospel literature are being printed in the Temuco printing plant; our Good News Bookstore there reports intensified sales of books and materials; the Bible Institute continues to train young people for Christian service; a new and larger launch will soon be built for the work in the southern islands; steps are being taken to increase the radio ministry in Chile; and after

the last national elections we have reason to look forward to an extension of the period in which we may freely proclaim the gospel of the grace of God to the lost multitudes of Chile.

Special thought was given to the subject of expansion, both toward the north and toward the south. In the Santiago area today there is a population of about one and a half million persons. Of course, several missions are working there now. However, it appears important that The Christian and Missionary Alliance be represented by a resident missionary who can devote part of his time to a bookstore.

Punta Arenas, the southernmost city of the world, and all the Patagonia area still call to us.

As we look on the ripened fields all ready to harvest our cry is, "Lord, send us workers." The laborers are few in comparison to the necessity of maintaining and strengthening the already established work. In addition there is a desperate call to enter the unreached areas.

As we closed the conference we remembered that Jesus said, "All power is given unto me . . . go ye therefore . . . lo, I am with you alway."

Wider Broadcasting Facilities

By REV. LEON B. GOLD, *Thailand*

The "Good News Gospel Broadcast" is the only Thai-language Christian broadcast prepared in Thailand. It has now been broadcast daily for over six years through the medium of the Far East Broadcasting Company in Manila. Recorded by Alliance missionaries and national workers in



our studio in Korat, this broadcast has been heard far and wide, not only throughout the length and breadth of Thailand itself, but also in Laos, Malaya and Indonesia. We even received one letter from Arabia!

Atmospheric conditions are not always ideal, however, and many of the radio sets in Thailand are too small to pick up satisfactorily short-wave broadcasts from the Philippines. There are plenty of local radio stations, but up until now the door to using this medium for gospel broadcasts has been closed.

Last May a new phase of Christian broadcasting began. The first regular weekly broadcast of the "Good News Gospel Broadcast" was aired over the three transmitters of the local Korat radio station, a station owned by the government as are all stations in Thailand.

Since then permission has been granted to use all facilities of the Army Information Service radio network, comprising nine radio stations using a total of fifteen transmitters. Rather than our encountering the traditional opposition to Christian

programs, we were promised a 15 per cent discount of regular rates, because the program is religious. The cost will be \$8.00 per half hour on each station.

NOTE: Since the above was written word has been received that these programs were only permitted for three weeks. Then suddenly the Buddhists claimed the army was "destroying" Buddhism, and the gospel programs were suspended. The friendly network manager is still seeking a way whereby Christian programs can be released. Prayer is requested that this door of ministry will again be opened. Only one local police station in Korat may now be used.

God's Written Word for the Kuy

By MRS. R. H. JOHNSTON

Thailand

WHAT an experience to sit on Mr. Taa's porch and listen to Mr. Prasan read the Scripture in Kuy for the first time! The parable of the great supper (Luke 14:15-24) is the first passage in God's Word to be translated into the Kuy language.

Some who listened were completely indifferent. "What if Kuy *can* be written and then read? It's actually a very inferior language." Others who heard the reading were amazed. "Imagine it! Our language is actually on paper. One of our own neighbors is reading it back to us." Still others were full of joy as they realized that God's Word in their own language had become a reality.

But there were a few of us sitting there who saw in that experience a real achievement, a climax of sorts, the culmination of months of language learning and language analysis.

First there were the weeks of taking down the data—words, phrases, expressions—when we didn't know whether or not we could trust our ears. Which of two vowel sounds were we hearing? What was that final consonant? Was that tone, or merely intonation?

Analyzing the material, we began to see rhyme and reason to some of it. Occasionally we saw a neat pattern that followed through the language consistently. We began to weed out unnecessary "letters" from our "alphabet." For instance, we

found that the *e* sound (as in "red") never occurs before *ng*, while the *a* sound (as in "rang") always occurs before *ng*. That's fine! We now need to write only one symbol for the two sounds. Before *ng* it will automatically be pronounced like the *a* in "rang"; at all other times it will automatically be pronounced like the *e* in "red."

Concurrently, of course, some of these words and phrases began to sink into our minds. We heard them spoken; we understood them; we used them; little by little they became a part of our vocabulary.

Then came the problem of transferring our phonetic writing to Thai characters. Most of the sounds fall into line nicely. But what about the two consonant sounds and the two vowel sounds in Kuy that just do not occur in Thai? We assigned a little-used Thai symbol for *d* to stand for the Kuy sound of *dy*, and a little-used symbol for *y* to stand for the Kuy sound of *ny*. For the two vowels we used combinations of existing vowels. Of course some of the sequences of letters in Kuy are unlike Thai, but with practice they are readable. One more hurdle was passed.

At last we settled down to translation, with several versions of the English Bible, the Thai Bible, some commentaries, an interlinear Greek New Testament and a lexicon. Luke 14:15-24 was ideal for a first at-

tempt. The Kuy have feasts; they make excuses; they have land, oxen and wives. The story fits into their culture.

But ahead still lies a long road. As this is being written, there remain only four and a half months until our furlough. We'd like very much to complete the translation of Mark before that time so that we can leave behind a typewritten copy for the two Kuy who can read their language. Take a look at the problems in just the first few verses of Mark: We haven't yet been able to find a satisfactory word for "messenger." Baptism, repentance, remission of sins are completely foreign ideas. Few Kuy have heard of a camel, let alone know what one looks like. The Holy Spirit is known only to those who have experienced His workings.

Through the centuries men dedicated to the Lord Jesus Christ and convinced that man must have God's Word in his own tongue have met these problems, and hosts of others, and solved them—solved them through the wisdom of the Holy Spirit, who Himself gave us that Word in the first place. Relying on the same Spirit of wisdom we, too, can confidently look beyond the impossibilities to the day when not just a few verses, but whole books of the Bible will be in the hands of the Kuy people in the Kuy language.

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Gabon

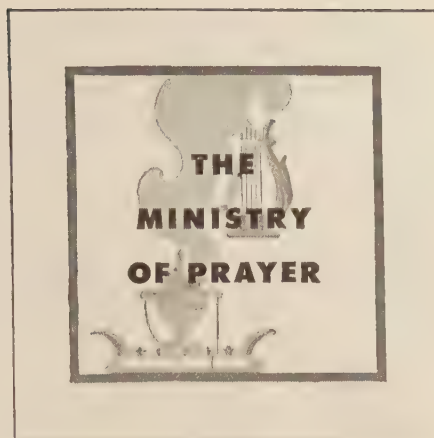
Pray for (1) an intensive evangelistic effort to be made in the villages of the Bongolo district; (2) the strengthening of the Christians and the building up of the village churches; (3) cheerful, generous giving and greater zeal in witnessing on the part of the Bandjavi Christians. . . . The girls' boarding school at Bongolo reopens this fall. Pray that the right house parents for the girls may be chosen. Pray, too, that there will be full and willing coöperation on the part of the relatives and the girls in abiding by the necessary rules. . . . Pray for the new work being started among the Pygmies and in Chief Koto's large Bandjavi village by Elise Mounkala and family, faithful long-time evangelist to the Pygmies. . . . A qualified young Bangomo couple would like to enter the Bible school at Bongolo but are hindered because of outstanding debts. Pray that this matter will be settled in time for them to enter school this fall.

Viet Nam

Praise God that the Chinese Church has been able to purchase property in Cholon and has approximately \$3,000 U.S. toward the building project (see January 29 issue). Pray that when another offering is taken in the near future, they will secure enough to complete the church building. . . . There is a good response to the mailing out of New Testaments and gospel literature from the Saigon Press. Pray for the young people who are contacted in this way. . . . There is a shortage of good colporteurs; pray that the right kind of workers can be secured for this type of ministry. . . . A reading room is to be opened in the near future in the Saigon Press building. Pray that this will be an effective means for reaching the lost. . . . Pray that the Christians will take an interest in, and put to good use, the gospel literature being made available for them: *Power Through Prayer* and *Bible Customs* are just off the press, and the *Bible Dictionary* is now being printed.

Cambodia

Because of an insufficient number of students this year, the Bible school is to operate in a slightly different manner. All pastors will be called in for a retreat and a concentrated refresher course at Ta Khmau. During the year the Bible school staff will hold short term Bible schools throughout the country, especially to train elders and deacons for the work. This temporary change in the Bible school program needs the earnest prayers of God's people for success. Also begin to pray now that there will be young people chosen of God to enter the regular Bible school course next year. . . . Pray for the Christian youth work in Cambodia. As in many other Southeast Asia countries, a strong emphasis is being put on youth organizations by the government. The



problems this government-sponsored program presents to a Christian are numerous. The Lord has raised up a group of courageous Christian youth who are giving a good testimony. Pray that they will know the anointing of God for power and wisdom in their witness. (See page 11.)

Laos

Toward the end of November the annual twelfth month festivals will provide opportunity for selling literature. Pray for a receptive attitude on the part of the people as they receive the gospel message in printed form, and for an eventual harvest as the result of this ministry. . . . The Laos Mission has but three senior missionary families on the field this year; the other three senior families are on furlough. Pray that all will know an abundance of His love and grace and strength for their double tasks, and that the new missionaries will quickly gain a knowledge of the people and fluency in the language.

Tribes of Viet Nam

There is improvement in Rev. Jean Funé's vision following surgery in Hong Kong for a detached retina (August 27). He still stands in need of special prayer, however. His sight is blurred and all physical activity is greatly restricted. . . . A bamboo-and-thatch guesthouse is being constructed at Cheo Reo by Mr. and Mrs. R. W. Reed (August 27). This structure will serve as a shelter for transient Jarai tribespeople where they will hear the gospel while en route to the town market. . . . A new gospel center is being established by Rev. and Mrs. H. A. Jackson at Bosore among the Maa tribespeople. Pray for them as they undertake this pioneer work. . . . At least ten young men will complete their studies at the Banméhuot Bible School on December 21. Pray for them as they prepare to enter full-time service. Pray, too, for Rev. E. F. Irwin, of Tourane, who is to be their Commencement speaker.

Thailand

To do the work of the Lord on the mission fields these days it is of untold help to have proper transportation.

The area each missionary must cover is vast. The roads, although rough, are passable with a jeep-type vehicle. There is a need for several new jeeps so that the missionaries can evangelize larger areas and visit more churches to help establish the Christians in the faith. Because of the high duty, these cars are very costly. Pray that funds will be forthcoming so that there may be no lack of transportation. . . . Continue to pray for the Bible correspondence school which has an average of 300 new students enrolling each month. Rev. and Mrs. A. B. Case are now directing this ministry which has been the means of bringing many to a real and well-grounded knowledge of the Lord Jesus Christ as Saviour.

Colombia

Pray for the Indian layworkers and their instructors as they meet together at the Mission farm for a four-to-five-week training session. . . . The chairman will be visiting two different sectors of the field in an extended trip. Pray both for journeying mercies for him and for God's anointing upon him as he ministers.

Chile

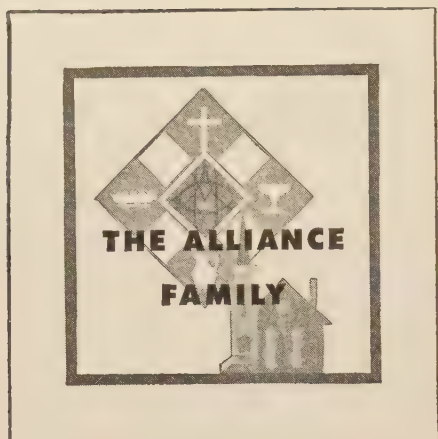
Antonio Sepolitaquis is critically ill with various complications following a recent operation in the Concepción hospital. This brother, a Greek by birth, heard the gospel and was converted years ago in Punta Arenas, the southernmost city in the world, through the testimony of some of the few Christians in that isolated community. He has been an outstanding colporteur for the Alliance for a number of years. More recently, because his health did not permit him to move about as a colporteur, he established a small gospel bookroom in his home in Concepción and there has maintained a witness through literature. The Mission is trusting God to have mercy upon him in this hour of great need. . . . Pray for Miss Eunice Boehnke as she ministers these next few months in the Coyhaique area and in Punta Arenas.

Japan

The radio program broadcast every Sunday morning has taken the gospel to many who perhaps would not have heard otherwise. This program offers a free correspondence course which is designed to lead a person to Christ. A number have professed salvation. The big program, however, is follow-up. Pray that the ones who have responded may be contacted in person and brought into fellowship with other Christians.

New Guinea

Pray that the believers in the Beoga and lower Ilaga valley areas will be established in the Lord. They have received very little instruction. Pray especially for Wa-me, an influential chief who is interested.



Rev. and Mrs. Lloyd Van Stone and family, New Guinea

To the Fields

Rev. and Mrs. Harold W. Catto left on October 20, returning to New Guinea. Mr. Catto will be the Board Representative for the Wissel Lakes section of the field.

Mr. Richard L. Phillips sailed from San Francisco November 4 for his first term in the Tribes of Viet Nam. A member of the C. & M. A. Church in Albany, Ore., he was graduated from Wheaton College, and received the Th. B. degree from St. Paul Bible College.



*R. L. Phillips
Tribes, Viet Nam*

Rev. and Mrs. Lloyd Van Stone and children, Burney and Darlene, left San Francisco by plane November 2, returning to New Guinea. They will again be stationed in the Baliem Valley.

Mr. and Mrs. Georges Imbert and daughters, Eliane, Nicole and Sylvaine, sailed from France on October 4 for Gabon. Mr. and Mrs. Imbert are from Bourran, France. He will superintend the Mission French schools and will also be principal of the French school on our Bongolo station where they will reside.

*Rev. and Mrs. Harold W. Catto
New Guinea*



The New Generation

To *Rev. and Mrs. Harvey Boese*, on furlough from Thailand, a daughter, Melody Dawn, on October 23.

To *Mr. and Mrs. Oliver E. Schlaegel*, Beccaria, Pa., a son, Warren Kenneth, on October 8.

To *Rev. and Mrs. Carl Westover*, North East, Pa., a son, Samuel Clair, on October 18.

To *Rev. and Mrs. Rowland Kronbach*, Somerset, Pa., a son, Jonathan Mark, on September 4.

With the Lord

Mrs. M. Edith Cress, known by many Nyack students as "Mother Cress," passed away recently at the age of eighty-four. A former public school-teacher, she opened her home for many years to students in need of financial help while attending the Nyack Missionary College. Her "boys" number about twenty, most of whom are either Alliance missionaries or pastors.

Church Refreshed

The Christian and Missionary Alliance Church at Harrison, N. J., recently experienced a season of refreshing during

a campaign held with Rev. T. J. Spier, of Atlanta, Ga. The pastor, Rev. Chester A. Logue, writes that four persons professed salvation and a number of believers sought God for the infilling of the Holy Spirit. The closing Sunday morning service was followed by an extended time of prayer.

New York's 75th Convention

The seventy-fifth missionary convention in the Gospel Tabernacle Church, New York City, opened on a high note on October 12, and interest and attendance steadily mounted during the week. On the closing Sunday evening the main auditorium was filled, and it was necessary to open Wilson Chapel and Fellowship Hall for the overflow.

Day meetings throughout the week were very well attended. Fifty-five persons were prayed for following the daily four o'clock service, where the victory of Christ for the ills of both body and spirit was emphasized by Rev. H. P. Rankin. In addition to the reports by missionaries, the messages by Dr. O. J. Smith and Dr. Clyde Taylor stimulated missionary interest. The Bible messages by Dr. A. W. Tozer, Miss Eugenia Price and Rev. John Bird

(Continued on page 19)

Mr. and Mrs. Georges Imbert and family, Gabon



With the Lord

Walter H. Oldfield

Modern Pioneer

By DR. A. C. SNEAD

An intrepid pioneer has entered into his rest. On October 6 Rev. Walter Herbert Oldfield, a veteran missionary to South China, ended his earthly ministries in Halifax, Nova Scotia. Yet his ministry is not ended for we are told in the Book of the Revelation that "his servants shall serve him: and they shall see his face."

Mr. Oldfield's death came after a long period of weakness. He is survived by his wife, also two children: Mrs. Graham Millar, of Halifax, with whom Mr. and Mrs. Oldfield made their home in recent years, and Rev. W. Ernest Oldfield, Brooklyn, N. Y.

Walter Oldfield was born October 10, 1879, in Belleville, Ont., Canada. At his conversion at the age of seventeen he became an earnest follower of the Lord Jesus Christ. After attending The Missionary Training Institute at Nyack, now called the Nyack Missionary College, Mr. Oldfield entered into Christian service and was ordained in Toronto in 1903. The next year he was appointed as a missionary to South China and sailed in the fall of 1904.

On August 16, 1910, he and Mrs. Mabel Dimock Sherman were united in marriage in Hong Kong. This devoted couple served the Lord in far-reaching ministries in Kwangsi Province, South China, until March, 1947.

In 1930 Mr. Oldfield became chairman of the Alliance Mission in South China, succeeding the late Rev. Robert A. Jaffray, who transferred to the Dutch East Indies (now Indonesia), and continued in this position until he and Mrs. Oldfield returned home on their final furlough.

In the very interesting and informative book, *Pioneering in Kwangsi*, the story of Alliance Missions in South China written by Walter H. Oldfield and published in 1936 by Christian Publications, Inc., there is not only a remarkably clear history of all missionary work in Kwangsi Province up to that time, but also to the discerning reader an excellent portrait of Mr. Oldfield's character, attitude and genial personality. This picture is brought to a focus in the words of dedication in the front of the book where the author wrote: "To a host of faithful friends all over the world, whose letters of cheer throughout the years have brought encouragement and inspiration, whose earnest prayers have sustained us in the hour of trial and danger, and

whose sacrificial gifts have enabled us to continue at our unfinished task—the evangelization of Kwangsi—this book is prayerfully dedicated."

In writing this brief account of Walter Oldfield's life and ministry in South China, I am drawing upon the wealth of information contained in a book recently published by Mrs. Oldfield entitled *With You Always*.

With the love of Christ burning as an unquenchable fire in his soul, and under the constraint of the Holy Spirit pressing him onward into unreached tribes and areas with the precious message of God's grace and love, Walter Oldfield could not spend his time mainly in the cities to help build up the local church, though he never shirked his responsibility there. Leaving the city work largely to the Chinese evangelist and church members, he spent much of his time along the narrow footpaths and mountain trails through the wilds of northwestern Kwangsi. In these mountainous districts he discovered new tribes with strange dialects and stranger dress and customs. Speaking through an interpreter where neither Cantonese nor Mandarin was understood, he proclaimed the message of salvation far and wide and left Gospels and tracts with those who could read. He also gave brightly colored gospel posters to all the chiefs of the tribes whom he met along the trails. In addition to long exploratory trips to the northwest, he also traveled into the southwest and into central Kwangsi, where among the lofty Yao Mountains he penetrated the fastnesses to find five different Yao tribes.

Not only the Mission and the missionaries, the Chinese church and the national workers, but government officials and city fathers often depended upon Mr. Oldfield in times of special need or threatening dangers. If missionaries or Chinese Christians were kidnapped by robbers, Brother Oldfield was often the man who dealt with the robbers and sought the release of the captives.

His tenure of service for the Lord in South China included the stirring years of the revolution, the Japanese occupation, and the Communist encroachment. Under all circumstances he showed dauntless courage, unflagging zeal and energy, as well as diplomacy. His life was fully surrendered to God and committed to a continuing obedience to

the command of the risen Christ, "Go ye and disciple all nations and tribes." The common people heard him gladly and many of those of wealth and high scholastic attainments, oftentimes leaders in business or in government, sought his counsel and depended on his interest and integrity. Those who sought the Lord because of his Christ-filled life and faithful witness include Chinese and peasants from many cities and country areas of Kwangsi and representatives of many tribes, chiefly the Chwang, Yao, Tung and Miao.

It is fitting that the closing word of this tribute to a beloved co-worker in the Master's vineyard should center our attention more fully upon the church which remains in China under very serious restrictions and severe persecution by the Communist government.

The present leader of our Alliance work in Kwangsi Province is Rev. Lin Tah Yong. Pastor Lin, at the time of the Japanese invasion, went with two fellow Christians into the mountains and stopped in a tribal village. They were advised by the tribespeople to go with them in the evening to the high mountain lest the Japanese should attack the village during the night. However, after prayer, the Chinese brethren felt rest of spirit and were led to remain in the little house where they were staying at the edge of the village. Before they retired Mr. Lin asked the Lord to blind the eyes of the Japanese, if they came, so they could not see the house where the Christians were staying. When they awakened in the morning and went into the village they found the Japanese had come and gone. They had entered every house, murdering any who were there and looting freely. The only exception was the house where Pastor Lin and his fellow Christians were staying.

God answers prayer today as in days of old. Let us be faithful in prayer for the church of Christ in China and in other lands where persecution is increasing.



What They Say about the WITNESS

"I receive THE ALLIANCE WITNESS regularly and find many suggestions in it to guide me in praying. For more than ten years I have been a reader of the magazine and find it such a help and inspiration. I certainly would not like to do without it."—*Sarasota, Fla.*

"I used to look forward to receiving the *Ladies' Home Journal* in the mail, but THE ALLIANCE WITNESS has captured all my enthusiasm and I look forward to reading each new one with real anticipation. We've never read any religious magazine like it."—*Orlando, Fla.*

It is easy to subscribe during the Campaign. Why not send the WITNESS to a friend for Christmas?

Sunday

MATTHEW 25:15-46 (verse 15).

The principle on which Christ will judge you will be not the amount of your talent, but the measure in which you have improved it. The man who had but two talents was rewarded as much as the man who had five if it was found that he had made a proportionate improvement of his little endowment. The reward the Master is to give at His coming will be a higher form of service.—A. B. SIMPSON.

Monday

REVELATION 2:8-17 (verse 10).

Just where you stand in the conflict, there is your place. Just where you think you are useless, hide not your face. God placed you there for a purpose, whate'er it be. Think, He has chosen you for it, work loyally. Gird on your armor! be faithful at toil or rest! Whate'er it be, never doubting, God's way is best. Out in the fight or on picket, stand firm and true: this is the work which your Master gives you to do.—SELECTED.

Tuesday

PSALM 46 (verse 10).

"Be still," that is, "Beware of murmuring against Me," saith the Lord. God gives not account of His matters to any because there may be many things ye cannot see through. Therefore ye may think it better to have wanted them, and much more, for the credit of God. . . . I say, God gives not an account of His matters to any. Beware, then, of drawing rash conclusions.—RICHARD CAMERON.

Wednesday

GENESIS 24:10-27 (verse 21).

Abraham's servant had been very specific in his prayer concerning a bride for Isaac. He had included time (v. 12), place (v. 13) and sign (v. 14), and God had answered just as specifically (vv. 18-20). Yet, for all that, this faithful and prayerful servant was a bit skeptical, possibly because things had turned out exactly as he had designated. He couldn't quite realize that things could happen so rapidly (v. 45) even with God doing them. We, too, only half believe when we pray!—PAMEII.

Thursday

PSALM 34 (verse 1).

*Now sing we a song for the harvest,
Thanksgiving, and honor, and praise,
For all that the bountiful Giver
Hath given to gladden our days.*

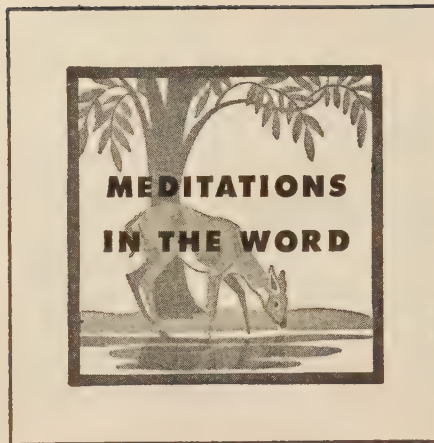
*O Thou who art Lord of the harvest,
The Giver who gladdens our days,
Our hearts are forever repeating
Thanksgiving, and honor, and praise.*

—JOHN W. CHADWICK.

Friday

ROMANS 10:11-21 (verse 17).

Just in proportion in which we believe—that God will do just what He has said in His Word—is our faith weak or strong. Faith has nothing to do with feelings or



Edited by EDITH M. BEYERLE

impressions, with improbabilities or outward appearances. If we desire to couple these things with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. When we take God at His Word, our heart is at peace.—GEORGE MÜLLER.

Saturday

JAMES 5:8-20 (verse 16).

No amount of praying or psalm-singing will cover up a sin. A lady once said to me, "I am more irritable than I was five years ago. Can you help me?" I answered, "The next time you are angry with a person, go and confess it and ask forgiveness." "Oh," she said, "I wouldn't like to do that." Of course not. I wouldn't like to take cod-liver oil, but I would do it to save my life.—D. L. MOODY.

Sunday

MATTHEW 26:1-29 (verse 7).

There are ministries our Lord asks for Himself alone which are higher far than all our works of charity and gifts for the poor and church. Our highest service should be for Him. Are we pouring the incense of our love and worship at His feet? . . . Mary had purposed reserving this until after His death and then using it to anoint His lifeless body. But an opportunity came to give it to Him while He was still alive, and her act of timely love was lifted to the dignity of an eternal priesthood.—A. B. SIMPSON.

Monday

PSALM 102:1-12 (verse 7).

We talk about companionships in life, and they certainly are very sweet. There is immeasurable helpfulness in strong, true friendships. Still, it is true that, however many, faithful and sympathetic our friends may be, we must enter and pass through all life's crises alone. Every one of us lives really a solitary life. We do not fight in companies and battalions and regiments, but as individuals. Each one must live his own life. "Every man shall bear his own burden."—J. R. MILLER.

Tuesday

PSALM 47 (verse 4).

It is reported of a woman who, being sick,

was asked whether she was willing to live or die. She answered, "Which God pleases." But, said one, if God should refer it to you, which would you choose? "Truly," replied she, "I would refer it to Him again." Thus that man obtains his will of God whose will is subjected to God.—WILLIAM SECKER.

Wednesday

MATTHEW 9:27-38 (verse 27).

*If thou wouldst learn, not knowing how to pray,
Add but a faith, and say as beggars say:
"Master, I'm poor and blind, in great distress,
Hungry and lame and cold and comfortless,
O succor him that's groveled on the shelf
Of pain and want, and cannot help himself.
Cast down Thine eye upon a wretch, and take
Some pity on me for sweet Jesus' sake."
But hold! take heed this clause be not put in,
"I never begged before, nor will again."*
—FRANCIS QUARLES.

Thursday

GENESIS 24:28-52 (verse 48).

Evidently this servant of Abraham had learned from that patriarch much about the true God, and Abraham's worshipful spirit had kindled like homage in the breast of the one who served him. Three times in the narrative it is recorded that he bowed his head and worshiped God (vv. 26, 48, 52). Such acknowledgment of benefits to man must be well-pleasing to the God who gives them. It is so easy to take things for granted and forget or neglect to show one's appreciation. "Hallowed be thy name," Jehovah-Nachab (Isa. 58:11—"The Lord shall guide").—PAMEII.

Friday

PROVERBS 17:17-26 (verse 17).

A friend in need is a friend indeed. It is easy to be a friend and to show our love to those who are well and successful. But when there is sickness and poverty, it takes real genuine love to remain a friend. . . . Christ proved Himself the true friend at all times. He was never too busy to feed the hungry, heal the sick and comfort the sorrowing. As His disciples, we can share this ministry with Him.—ANONYMOUS.

Saturday

REVELATION 22:1-14 (verse 4).

Looking back across the years, we see the past unfold—the darkness of the burdened hours, the gray days and the gold—the dreams we dreamed, the tears we shed, the sunshine and the rain—the sorrow and the ecstasy, the sweetness and the pain. . . . There's agony and heartbreak in the things we would forget—the longing for a loved one, and the stabbings of regret. . . . So let's look forward—onward, richer for each memory—and seek the promised glory of the things that are to be.—SELECTED.

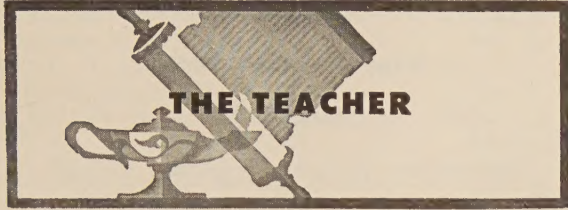
SUNDAY SCHOOL LESSON—NOVEMBER 30, 1958

Teaching by Parables

Mark 4:1-12

DEVOTIONAL READING—Matthew 13:10-17

GOLDEN TEXT—"Be ye doers of the word, and not hearers only, deceiving your own selves."—JAMES 1:22.



BACKGROUND AND LESSON ORIENTATION

This lesson deals with the problem of transmitting truth. There is far more to the harvest than the scattering of seed. What happens to the seed after it is scattered is the major consideration of Jesus' teaching here. The Lord was the sower; the seed was His Word. He did not sow under the delusion that everything He said found its way to the heart of the listener. To the contrary He taught by parables because He knew the condition of men's hearts. The parable could be developed in the heart of the spiritually hungry; the hardened would be more hardened. Truth has a twofold function: It enlightens those who embrace it. It produces greater darkness in those who reject it. Seed does not cultivate soil; soil makes possible the germination of the seed. The embracing of truth allows it to operate in us.

SIMPLIFIED OUTLINE

1. *Jesus Teaches in Parables*—Mark 4:1, 2.
2. *The Parable of the Sower*—Mark 4:3-9.
3. *Why Parables Were Used*—Mark 4:10-12.

KEY WORD ANALYSIS

(1) "Mystery"—*musterion* (v. 11), probably refers to what is understood by the initiate (*mustes*), taken from *mueo*. Paul used it (Phil. 4:12) to describe the *secret* of contentment. Jesus referred to those hidden forces and truths which are the basis for His Kingdom. The disciples were chosen to lay the foundations of the church and to

them it was given to know the mysteries of the Kingdom. To grant such knowledge to those who would despise it would be casting pearls before swine.

(2) "Converted"—*epistrepho* (v. 12), lit., "to turn around; to return." The idea is a rightabout-face in direction, attitude and point of view. When it is used with *epi* the word indicates a moral crisis.

COMMENTARY ON THE PRINTED TEXT

1. *Jesus Teaches in Parables*

Christ liked the advantage of teaching by the seaside. The people who crowded around would find the shore a natural amphitheater.

On this occasion He began to teach in parables. This method literally is laying a familiar thing down beside an unfamiliar, or teaching a spiritual truth by an earthly analogy. Naturally it was the spiritual analogy which had the value. Only those who laid hold on the truth illustrated would profit by the story. His withholding the meaning from His hardened hearers was an evidence of God's judgment upon them for their rejection of truth prior to the adoption of this means.

By the termination of Christ's earthly ministry the body of truth which God gave mankind through Him was distinctively *Christian* truth. Even those who reject it as spiritually unique must embrace it as a new departure morally. No teaching of the philosophers makes a valid derivative for His.

2. *The Parable of the Sower*

Christ set forth the variety of heart conditions into which the seed of truth may fall. The hard-beaten path is descriptive of the atrophied view of Pharisaical fundamentalism. The rocky soil describes a loose layer of earth upon a hard substratum of rock which is accurately descriptive of the unyielding areas in men's hearts where they refuse to go all the way with truth. It produces only a superficial response.

The third condition is the seed of truth in an uncleansed soil. The same influences which germinate the seed also germinate the thorns. The thorns, because they are more hardy and vigorous (due to their preëminence in the heart), soon choke out the truth. There is growth but no fruition. This is a perfect description of those who refuse to relinquish the world in their quest for God. Soil, prepared, rich soil which brings forth the kind of fruit God desires is the heart hungering for righteousness. Fruitful increase involves seed and soil, truth and obedience.

3. *Why Parables Were Used*

It was those who had cast their lot with Christ who wanted to know more about the teaching of the parable. They demonstrated that they were of the "good soil" variety. Let nobody assume that this is a somewhat arbitrary giving on the one hand and a withholding on the other at the whim of a sovereign God. The disciples had been chosen and ordained to work with Christ in His Kingdom. They were hungry to know His will even though they had much to learn before they could be fully trusted to use it. Now God would reveal to them through His Son the mysteries of His Kingdom.

Those who are "without" are excluded by their own hardness, not because God has arbitrarily excluded them. God will not cast out anyone who comes to Him nor will He receive any who will not come to Him. Truth is His medium of communication but He expects man to obey it. What the eyes of the heart perceive is important to God.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson deals with a serious topic. Everyone ought to know that truth (God's Word is its highest revelation) has a twofold function: it will either enlighten or blind. Like

the rays of the sun, it can show us the way or smite us with blindness. Study of these "soil conditions" will amply repay. Our Sunday school classes are composed of people whose hearts are like these.

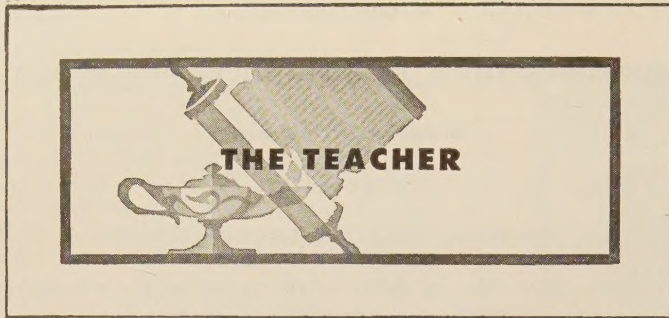
SUNDAY SCHOOL LESSON—DECEMBER 7, 1958

Jesus' Matchless Power

Mark 5:1-13

DEVOTIONAL READING—Colossians 1:15-23

GOLDEN TEXT—"Go home to thy friends, and tell them how great things the Lord hath done for thee."—MARK 5:19.



BACKGROUND AND LESSON ORIENTATION

Jesus' journey across the lake took Him into the province of Perea which was largely Greek in influence. Gadara was the name given to this area east of the Jordan of which Gadara was the capital. The unusual element of this encounter with the demoniac was the intensity of the case. Demoniacs were common. The greatest thrill of the story is to see Jesus walk calmly into this place of extreme danger. Mark says that His presence inspired worship. This is a demonstration of His superiority over the powers of darkness. He was one against many but they implored Him for favor and mercy. The swineherds of this country may have been renegade Jews who saw the commercial value of raising the "forbidden flesh" for Gentile use. In this procedure the greed of gain made them completely out of order.

SIMPLIFIED OUTLINE

1. *A Man in Great Need*—Mark 5:1-5.
2. *Christ, the Deliverer*—Mark 5:6-10.
3. *Demons Destroy the Swine*—Mark 5:11-13.

KEY WORD ANALYSIS

(1) "Spirit"—*pneuma* (v. 2). This shows the value of word study. The same word does not always mean the same thing. "Spirit" here is modified by *akatharto*, "not clean." The same word modified by *hagios* means "holy." The context must guide in the meaning of any word. This same unclean spirit is designated as a multiple pos-

session of demons. There are unclean spirits of a man and the Spirit of God. The context always indicates how the term is to be construed.

(2) "Legion"—*legion* (v. 9), from *lego*, "to choose," referring to a band of men divided into ten cohorts numbering up to 5,000 soldiers. It signifies "a great number" as used in this passage.

COMMENTARY ON THE PRINTED TEXT

1. *A Man in Great Need*

The disciples had just witnessed the stilling of the tempest. They were then to witness the mastery of Christ over a more formidable foe. The scene of this encounter was southeast of the Sea of Galilee. This meeting with the demoniac was Christ's first human encounter on the eastern shore. The tombs were probably regarded with some superstition and fear.

Mark emphasizes the desperate nature of the case. He recounts the history of the man and the repeated attempts to confine him. Since all attempts failed he was probably driven by the populace to this isolated area. There was no rest for this tormented soul. Since Jesus was asked by the people to leave this area after the destruction of the swine, Christ may have made this journey solely to set this captive free.

2. *Christ, the Deliverer*

The demons recognized their sover-

eign Lord in the Person of Jesus. Consider the worship of a demon-possessed man (cf. Phil. 2:10 and 11). The personality of the man was so inseparable from the demons possessing him that they identified themselves with his speech and will. Christ demanded that they relinquish their hold on the man.

They were not only aware of Christ's identity but convinced of their own destiny. It was His challenge to them that caused them to fear. The demons tried to be deceitful in representing themselves as the man. One demon speaking only furthered the attempted deceit. "My name . . . we are many."

It ought to be a source of joy to read of the demons of hell beseeching Christ for permission to do anything at all. This statement of Christ's authority should not be taken for granted. It is this same authority which is granted in Christ to His church.

3. *Demons Destroy the Swine*

Not too many years prior to this there was a determined attempt on the

part of the Greeks to force their culture on the Jews and require them to eat swine's flesh. There had been martyrs for Judaism at that time. A pig was offered up in the holy place in contempt for this sanction. It is significant to see the King of the Jews challenge all this in Gentile territory.

It may be that Jesus saw the value of a strong object lesson in this wholesale destruction of the "forbidden flesh." He never would have yielded to a suggestion given by demons had it not served His own sovereign purpose. They did not know that such a recourse would only very briefly serve their own ends. By one act He restored sanity and unrestricted personality to the demoniac and rebuked the swineherds for their betrayal of Israel's law.

The disciples watching this phenomenon with mouths agape were given yet another lesson of the matchless power of the Lord they had left all to follow. This miracle and the one of the cursing of the fig tree best depict Christ as the God of judgment.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson deals with Jesus' supreme power. Make full use of the recorded miracles which precede and follow it. This segment of Mark actually constitutes a record of a series

of miracles all following the same general theme—Christ coming in contact with a situation which calls for a mighty deliverance. His demonstration of such power declares Him to be the Son of God.

THE ALLIANCE FAMILY

(Continued from page 14)

were used of the Lord to search hearts and increase faith in Christ.

Rev. P. W. Reidhead, pastor, reports that the missionary pledge offering exceeds \$31,000, an increase of more than \$4,000 over the preceding year.

Central Ohio Women Meet at Wooster

The women's missionary prayer bands of the Central Ohio area met in Wooster on October 14. Mrs. Kenneth Lewis, missionary to Ecuador, was the speaker, bringing two interesting messages to the 124 delegates who came from 13 churches. Mrs. Walter Thomas, of Columbus, Ohio, president, was in charge of both sessions.

Women Meet at Indianapolis

One hundred and two women met recently at Hope Church, Indianapolis, Ind., for the fall rally of the women's missionary prayer fellowships of that area. Mrs. Harold Sechrist spoke concerning the opposition of Buddhism to the gospel of Christ in Cambodia.

Mrs. Patterson Honored

The Flint, Mich., Christian and Missionary Alliance Church honored Mrs. Mary Patterson on September 14 on the occasion of her ninetieth birthday for her twenty-nine years of service to the church. A public-address system was dedicated in her honor and her favorite hymns were sung in all the services of the day. Miss Hulda Gibson sketched most interestingly "A Few Minutes in the Life of Mrs. Patterson."

Mrs. Patterson, widow of the late Rev. I. H. Patterson, has taught the women's Bible class in this church for twenty-nine years, missing but one Sunday. Born in Ontario, Canada, she was converted as a girl and joined the Methodist Church. After training in Toronto she was married in 1896. Her husband held five Alliance pastorates, building new churches in each. He was serving in Flint at his death in 1939.

Two daughters, Mrs. Ruth Ellenberger and Miss Grace Patterson, are missionaries in French West Africa, and three grandchildren are also serving the Lord in foreign fields: Mrs. Howard Emary and Paul Ellenberger, in French West Africa, and John Ellenberger, in New Guinea.

The pastor, Rev. S. C. Thornhill, concluded the recognition service with an appropriate message.

Northeastern Ohio Women Meet

More than two hundred women represented twenty Northeastern Ohio Alliance churches at Wadsworth, Ohio, on September 25 for their rally of missionary prayer bands. The speaker for the day was Miss Ruth Wilting, missionary nurse from Viet Nam. Officers elected were Mrs. G. L. Armstrong, president; Mrs. N. E. Fye, vice-president; Mrs. R. B. Churchill, secretary-treasurer.

Pastoral Transfers and Appointments

Rev. C. R. Alton, Evangelist, Western Canadian District.

Rev. P. R. Barley, Pembroke, Canada.

Rev. O. H. Bublat, San Bernardino, Calif.

James Cordell, Talladega, Ala.

Rev. S. G. Ferrell, Fort Myers, Fla.

Rev. Joel Floros, Stamford, Conn.

Rev. D. G. Hastie, Barrhead, Canada.

Rev. H. D. Liversedge, Cincinnati, Ohio.

William Lowe, Des Moines, Ia.

Rev. William McArthur, Community Church, Seattle, Wash.

Rev. L. E. McGarvey, Retiral.

Rev. Richard S. McMillan, Paradise, Calif.

Rev. Louis G. Meyer, Fort Pierce, Fla.

Rev. W. A. Pruett, Lombard, Ill.

Miss Mildred Rahn, Essie, Ky.

Rev. Otto F. Schenk, Watertown, N. Y.

Rev. Robert H. Shane, Dawson Avenue Church, San Diego, Calif.

Rev. William Sunda, Jacksonville, Fla.

Rev. James J. Thompson, Springfield, Ore.

Rev. L. R. Van Horn, Altoona, Pa.

Rev. George E. Warnock, Meadow Lake, Canada.

Miss Mildred Young, Pikeville, Ky.

B. Bozeman, Lillian, Ala.

Dallas Cain, Bedford, Okla.

Jack Chapman, Windham, Ohio.

Robert Ellis, Orange, Vt.

Lorne Jack, Calvary Church, Los Angeles, Calif.

Rev. J. Norman Jamieson, Assistant, Calgary, Canada.

B. V. Jones, Graysville, Ala.

Robert Mathers, Issaquah, Wash.

Robert McRae, Assistant, Owen Sound, Canada.

James Vandervort, Bethel, Pa.

George Wood, Joyce, Wash.

Rev. Charles Wisser, Sheraden Gospel Tabernacle, Pittsburgh, Pa.

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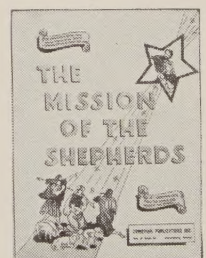
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We must penetrate

Habbe Strongholds

IT was in 1931 that Alliance missionaries established a station at Sangha in the French Sudan. This seemed the logical place from which to reach Habbe villages hidden among recesses in the rocks. But there has been little response from people in the mountain, even in the vicinity of Sangha.

On the plains that stretch from the base of the sheer cliffs the people have been more open. So many churches have been established that now forty workers, nine of them ordained pastors, are required to care for them.

But now things are changing on the mountain too. In a village a short distance from Sangha a Christian family has for some years stood alone in the face of strong persecution. Now their neighbors have begun turning to the Lord. They have a congregation in that village of thirty-four believers with a national worker to shepherd them.

Within the last two or three years a foothold has been gained in a number of other villages. The blacksmith in Sangha opened two of these. His example is being followed by other laymen. What has seemed an impossible wall of resistance is showing signs of weakening. But what has been done is small in comparison with the 400 villages yet untouched.

Sangha is proving to be the strategic center it was intended to be. It is here the young workers receive their training in Bible school. Missionaries also conduct a girls' school, classes for women, and a clinic for those who are ill. In addition there is much translation work. Yet missionaries and national workers alike are taking every opportunity to press the evangelization of the Habbe people in this their greatest stronghold.



M. A. FRELIGH

The Habbe people build their homes among the cliffs and can reach them only by such rude stairs

This is a call for prevailing prayer. Intercessors must join forces with the workers on the field until the entire 200-mile length of this rock fortress in French West Africa yields to Christ. "Oh . . . that thou wouldst come down, that the mountains might flow down at thy presence."

THE CHRISTIAN AND MISSIONARY ALLIANCE

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